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The Walk With God.

Upon Enoch, the seventh from Adam, the Scriptures pronounce the highest eulogy, and we are assured that this is genuine by the fact that he was not found because God had translated him. So perfect did God esteem him that he was taken home to the immortal realm without undergoing the experiences of passing through the dark valley.

The walk which the translated patriarch performed was done during his natural life. It was not a spiritual walk in a spiritual sphere, but a spiritual walk in this natural sphere; and it is most gratifying to know that all of God's intelligent creation can walk in this walk, and enjoy the association of faithful Enoch after the work of life is finished.

Enoch believed in God, and by his faith he passed from life unto life and never saw death. So it is with the faithful now, if the death in sins and trespasses is ignored. The Christian never dies. The scene that is called death is to him only a sleep, in reality. It is a rest from his labors; a repose that awaits the coming of the Lord, when he shall descend with a shout and the voice of the archangel, and gather his own unto himself.

The walk with God is a blessed walk. It not only ends at the gate of heaven, but it lends light to the surroundings all through the journey of life, and the rays linger long after the journey is completed. The light of Enoch's walk still continues with us, and the lapse of ages seems not to have diminished its power. The example of that walk had its influence upon those who beheld the man of God, and it is now having its influence upon subsequent ages.

It is a blessed walk, because therein we become familiar with God, and through him familiar with heavenly associations. When the Christian goes to the home in glory, he expects to be happy, and we must be familiar. The desperate sinner could not be happy in heaven. The desperate sinner is not even happy among saintly associations on earth. The life, the calm countenance of the follower of Christ, every gesture, every word spoken in such association, condemn his standing and conduct in life, and troubles his conscience.

Therefore only association that partakes of the character of our own practice can afford happiness.

In the walk with God man adopts heavenly customs and heavenly practices. He learns heavenly ways, and when he shall reach the abode of angels,

he will only be at home. No new methods need to be acquired, for "we shall know as we are known," and he shall be one among the unnumbered throngs to join in the anthems of praise to the Redeemer and God, and without the aid of a tutor.

The walk with God is desirable because it always carries man to that which is higher and better. The course may lead through barren and storms, dry places and earthly temptations, but the Companion is ever true, abundantly able to protect and save, and there is fullness of enjoyment at the end.

The Mission Fund.

The Mission and Educational Fund has started nicely, and we trust the good work may go on until a very respectable sum is gathered. Every self sacrificing brother and sister can give a few cents each year to encourage the work, and to send ministers into new fields to preach the Gospel. There are zealous brethren and sisters in various parts of the country, who are isolated from church privileges and who will make excellent nuclei for the foundation of new societies, when there are evangelists furnished to help them in work.

There are several most excellent men who are available for missionary work, but they lack the means to prepare themselves and to do the work. A little assistance would enable them to do both, and wonderfully widen the borders and influence of the Brethren Church.

Now brethren and sisters, let us keep this good work moving. Every cent received will be reported through the paper, as well as the sums paid out, so that all may know exactly what is being done, and where the money is used. It shall be husbanded with the greatest care and the strictest economy, because it is the Lord's treasure, provided for the benefit of lost souls.

"Our College Debt."

We are pleased over the expression of Sister Frantz, "Our College debt." Sure enough, it is "our" debt. No one is more morally and religiously bound to esteem it his debt than another; so it is "our" debt; and each one individually, should feel that his or her honor is more or less wrapped up in the matter. Let us all turn in and pay it, and then it will be, not our debt, but "our" College.

The European War.

The war between Serbia and Bulgaria, in Europe, which has been coming on for months has materialized at last and several battles have already been fought.

If the two combatants are allowed to dispose of their own affairs, Serbia would soon crush her foe in the contest and end the war; but behind each are formidable powers which will most likely be drawn into the difficulty; and if a general European war is once precipitated, there will be great changes in her present boundaries of kingdoms and empires.

If Russia had an able ally, the Czar would enter at once upon the conquest of Constantinople; but in the present situation, the empire is alone as a gigantic power of Europe, and is likely

to be, should a general war result.

There is little hope left that peace will be established again without a great war. The relation between Austria and Russia is such that nothing much short of the miraculous can avert it; and while the little battles between the struggling governments now actually engaged, are taking place, all interest will be concentrated upon the angry giants who stand behind them, contemplating whether they are equal or superior to their foe.

"I Smote."

A few days ago we were passing through an alley, and a little boy who was not old enough to talk plain was standing inside of the fence, and peering up between the board he exclaimed "I smote." We do not know whether the father of that child smokes or not, but he probably does, and in his foolishness and sin, took his son upon his knee and taught it to suck a pipe or cigar; or probably it has brothers who did like wicked deeds. It matters not which did it, the influence upon the child's mind was alike pernicious. Instead of writing upon the blank pages of that child's mind that which constitutes true dignity and manhood, and that which would lead to a healthy, happy and virtuous old age, it was taught that excellency and honor was found in "smotin'."

That teaching will be to that child's heart, what rubbing the bark off is to a young tree. If it does not lead to decay and utter destruction, it will leave an ugly mark and disarrangement that can never be removed.

The parent, who makes amusement for his children out of his baneful habits and vices is sowing to the wind and will surely reap the whirlwind.

Light in Dark Places.

Don't forget the cellar during house-cleaning days. Though the parlor, and sitting-room, and dining room, and kitchen, and pantries may be as "clean as a whistle" and as "neat as wax," if the cellar be not carefully and thoroughly swept and garnished, all else will go for naught, as far as being well guarded against the insidious approach of disease is concerned. So long as the cellar is left dark, damp, and dirty, it harbors smothered pestilence.

Open wide the cellar doors and windows and let in a flood of light, and let every out-of-the-way corner be searched and sampled. Let the air circulate freely; and if you can coax a ray or two of sunshine to look into the lower regions of your house, by all means do so. And then, how much neater the appearance and more pleasing the odor, where whitewash is plentifully applied, to say nothing about the excellent sanitary effect of the whitewash brush! At all events, look well to your cellars. And by all means let light into your dark places.—GOOD HOUSEKEEPING.

He who cannot hold his tongue is unworthy of having one.

Have a place for everything and have everything in its place.

A bad man, whatever his rank, has a blot on his escutcheon.

If every one has his one ends, all would come to a bad end.

He that swells in prosperity will be sure to shrink in adversity.

Editorial Correspondence.

I have just finished reading the EVANGELIST for Nov. 11, and am constrained to express my pleasure. It is to me an exceptionally good number. The indications are good as well as the immediate results. When I laid down the paper, and expressed my delight with the good news it contained, the sister at whose house I was stopping, remarked, that it was because I was personally acquainted with the persons and places referred to. No doubt that has much to do with it, though we love to hear good news from places and persons of whom we have no personal knowledge, for the cause is the Lord's. But I was so much pleased to read the letters from brethren Frank White and C. P. L. Roberts. My eyes involuntarily filled with tears as I read those familiar old names, for I always glance over the columns first, to see the names of the writers, and then read those first which appear most attracting. But it cut still deeper when I read those burning words of Bro. White: "But sad to our young hearts came the thought of our being turned away; sent home and not allowed that for which Christ died," and "that young brother has often felt as if to faint, but now is growing stronger by the grace given him, and if possible will forget those sad things that are behind. Thank God for the revival of life and hope in the heart of our young brother. We had almost lost sight of him, and from reports had been led to fear for his spiritual safety. Hope we shall now hear from him frequently through the same source."

Charley Roberts! What an old time ring that has about it! The echo seems to me sounds way back to old Conemaugh, Pa., and to twenty years ago? And then it calls up with it memories—blessed memories—of that old warrior in the Brethren church, Bro. Levi Roberts, grand-father of the present subject. I am all broken up while I read his letter, and am full of wishes that I could go over to Kimball, Dakota, and help organize that church on the Gospel alone foundation. Seems to me on such a foundation, and with such workers as Bro. A. J. Murray and Charley Roberts, even in the cold regions of Dakota, a church should prosper. We pray for its success, and especially that the church so organized, may be an institution that will afford the comfort sought for by those who "are tired of being out in the cold," and who feel that they "must do something for the good cause and for ourselves, or we will perish and die a spiritual death." That is right, brethren; there is nothing else equal to active exercise, for keeping up a healthy circulation of the blood, and consequent warmth and comfort. I am very anxious to learn of the results of the meeting announced.

Then there was the meeting at Bro. Arnold's and the names of Hixson and Murray, that wakened deep emotions. Hope to see more of them before long. The meetings in Missouri, West Virginia, and Western Pennsylvania, were all highly interesting to me. Don't fail, brethren and sisters, to report all such good occasions through the EVANGELIST, and thus give us an opportunity to keep the scriptural injunction,

to rejoice with those who do rejoice. Then the letter of the Sister in Christ—but secretly for fear of—somebody, likely—deserves notice. I await with much interest to see how much of a matter that little spark will kindle, or whether it will be permitted to die out without igniting the fuse of any other warm heart. I sometimes almost despair of impressing any one with the great needs of the cause. Especially with the intensity of it as it appears to me. Still, let us continue to plant and water, and pray the Lord and trust him for the increase, for he alone can give it.

Bro. Brown's thoughts on communion are mainly valuable, but rather briefly expressed, and consequently not as full and clear as they should be. I, too, am anxious to abrogate those notions which gave us so much trouble, and which led men to lord it over women, but I think it can be successfully done without ignoring the proper distinction of the sexes. While it is undoubtedly true, that in Christ Jesus there is neither male nor female, it is equally true that in the church there are males and females, men and women, and the more respect and recognition we pay to this fact the better will be our success in the Lord's house. A recognition of the sexes will not, in my estimation, prevent or hinder our oneness or perfect union in Christ. Our recognition of male and female, where they actually exist, will not prevent us in excluding such distinctions in the communion with Christ and the love of the Brethren, where they do not exist. We do have equality, it appears to me, when we recognize no superiority or supremacy of the one over the other. And if we are fearful of any part of the old leaven of that lording it too much over the sisters still remaining, we may give it a healthy curbing by frequently "preferring" them, especially in passing the cup, which should always be given the sisters first, as a matter of such common courtesy that even Paul did not deem it necessary to commend it. In cases where the word is silent we should be governed by common sense and Christian courtesy, and where a man and a woman are to drink from the same cup courtesy will quickly decide which should drink first. As we advance in courtesy we will lose that old spirit of intolerance, which loved so much to lord it over God's heritage. Don't you think so, Brother Brown?

HOLSINGER.

Unionville, Iowa, Nov. 14.

Ashland City Love-Feast.

Our lovefeast is now among past things. It was held last Saturday evening, Nov. 21, in the large dining room of the College Boarding Hall with good effect. Bro. H. S. Jacobs, of Homerville, Ohio, was with us and officiated. Bro. Jacobs preached us four very instructive sermons while with us. He is a whole-souled, energetic brother, with the cause of his Master fully at heart. We at Ashland are feeling cheerful and happy. May God be praised.

W. C. PERRY.

He who takes pleasure in evil reports will soon become an evil speaker.